

Roman Catholicism

in Canada

REV. PRINCIPAL MACVICAR, LL.D.



Romanism



IN RELATION TO

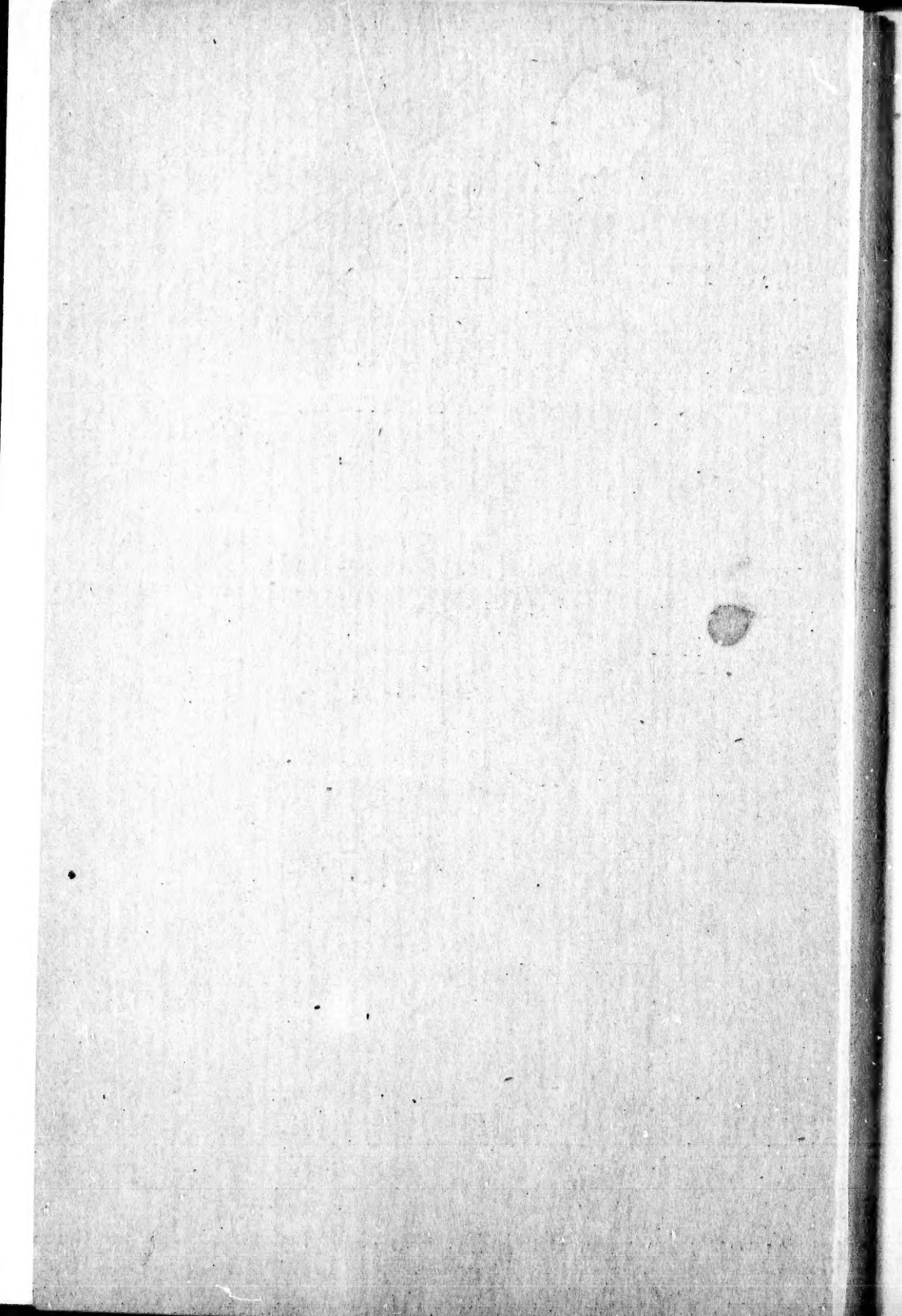
Education

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Papers read at the Evangelical Alliance Conference,
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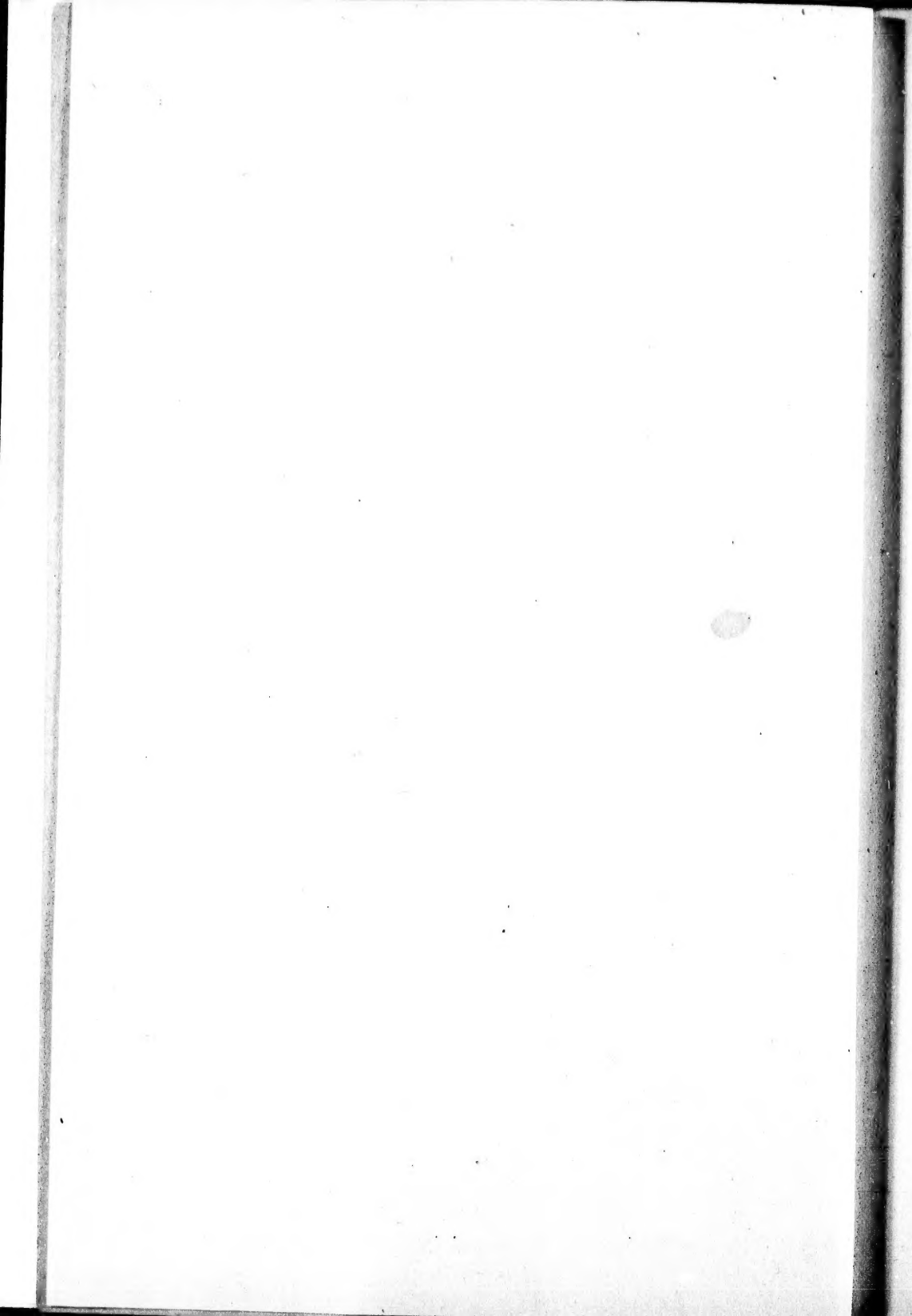
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POSITION AND ATTITUDE OF ROMANISM.

REV. PRINCIPAL MACVICAR, D.D., LL.D.,
MONTREAL.

In a review article published in New York two years ago, and afterwards republished in Nova Scotia and in London, England, I gave an extended account of Romanism in Canada.

The views there advanced, I am glad to say, have not been set aside. On the contrary, leading journals have repeated and widely disseminated them. I shall have occasion now, in condensed form, to re-affirm some of the same points, and need hardly add that the subject is far too large for the limits assigned to this paper.

The attitude of the Romish Church towards Protestantism has always been the same, and must be defined by her published dogmas and the decrees of her Councils and Popes. These show her to be steadily intolerant to heretics, and to assert with unwavering confidence her superiority over civil rulers and governments.* As she claims to be infallible and unchangeable,

* St. Thomas, Vol. iv., p. 91, says: "Quoniam heretici tolerandi non sunt ipso illorum demerito, usque tamen ad secundam correptionem expectandi sunt, ut ad sanam redeant ecclesiae fidem; qui vero post secundam correptionem in suo errore obstinati permanent, non modo excommunicationis sententia, sed etiam sæcularibus principibus externimandi tradendi sunt." *Translated*—"Though heretics must not be tolerated because they deserve it, we must bear with them till, by second admonition, they may be brought back to the faith of the Church; but those who, after a second admonition, remain obstinate in their errors, must not only be excom-

she must be held responsible for all her past history. We proceed upon this principle in what we advance regarding practical issues in our own country. Romanism of to-day is no better and no worse than Romanism of the past. Hence it is of the utmost importance to understand :

I. *The Legal Status of the Church of Rome in Canada.* Throughout the Dominion, with the exception of the Province of Quebec, all religious denominations enjoy substantially the same legal status, but in this Province the Church of Rome has a conspicuous pre-eminence, being distinctly established by law. This was brought about in the following manner, and by several successive steps extending over fifteen years. The first step was taken in 1759, at the time of the conquest of the Province by Great Britain. The 27th Article of Capitulation declared that the Catholic inhabitants of Canada were "granted the free exercise of the Romish religion, the obligation of paying tithes to the priest to depend upon the King's pleasure."

This, it will be observed, settled only one matter,—that of religious toleration, but did not effect any legal establishment of the church. The next step in that direction was taken in the Treaty of Peace, July, 10th, 1763. The clause touching this matter declares that "His Britannic Majesty agrees to grant liberty of the Catholic religion to the inhabitants of Canada. He will consequently give the most effectual orders that his new Roman Catholic subjects may profess the worship of their religion according to the rites of the Romish Church *as far as the laws of Great Britain permit.*" But the laws of Great Britain did not then establish Romanism, or fasten it upon the people in the manner in which it now exists in this Province, either at home or in the colonies. Still more: the terms of this treaty did not authorize any such establishment; and hence its provisions were undeniably far exceeded by the subsequent Act of the British Parliament, 14 George III., cap. 83, sect. 5, which conferred

municated, but they must be delivered to the secular powers to be exterminated." The present Pope, Leo XIII., has approved the writings of St. Thomas as standard theological works. The Vatican Council, 1871, anathematized the idea that "it is no longer expedient that the Catholic religion be held as the only religion of the State, to the exclusion of all other modes of worship."

Pope Pius VI., 1786, in the Bull *Super Soliditate*, declared "that the Pope can deprive kings of their authority to rule, and absolve subjects from their allegiance."

The Jesuit Saurez, in *Defensio Fidei*, Book VI., chap. 4, says: "Monarchs deposed by the Pope thereby become notorious tyrants, and may be killed by the first who can reach them."

Pope Pius IX. declared in 1851 "The Roman Catholic religion must be exclusively dominant, and every other worship must be banished and interdicted."—(*The Papacy of Modern Times*, pp. 226—229.)

powers on the clergy not contained in the treaty, and finally settled the legal status of the Church. By this settlement, and by subsequent Canadian legislation, the clergy are fully empowered to collect tithes; and they can also levy taxes as they may judge necessary for church purposes. The Imperial Act of 1774 manifestly contemplated the parishes and seigniories then intact; but it was not intended that the parish system with its oppressive exactions should be extended. But this, however, has taken place, and bishops are now clothed with legal powers to create new parishes. When this is done, parishioners have hardly any voice, except through their marguilliers or wardens, in determining the size, style and cost of churches for the payment of which they are assessed. (*See Consolidated Statutes of Lower Canada, cap. XVIII.*) And with the Parliament of Quebec now so largely under ecclesiastical control, any further legislation that may be thought necessary for the still firmer establishment of the Church can be readily procured. By this means the liberties of the people are being more and more invaded, and the principle of religious equality in our country is set aside by Romanism being undeniably placed in a position in relation to British law wholly different from that of other creeds. Government has no right, we hold, to discriminate in this fashion in favour of one set of dogmas and to clothe the teachers of them with civil powers such as those just mentioned. The French people themselves in the exercise of their personal rights and freedom should cast off this intolerable mediæval incubus of tithes and taxes, and support, as they may judge proper, the religion of their choice deliberately decided upon in the light of God's truth, and not under compulsion of Acts of Parliament. And we should not only urge them to do so in the interests of our common country and of human freedom, but also aid them in every way in our power to accomplish this national reformation.*

II. *Income of the Church.—How derived.—Her wealth in this Province.*

The main sources of revenue may be enumerated in a single sentence. They are tithes, taxes, pew rents, fees for sacraments

* It is said that Protestants have no right to meddle with this matter of tithes and taxes. We answer, as patriotic Canadians they are deeply interested in everything that impedes the progress of the Dominion, and entitled, in legitimate ways, to seek its removal; and it is a significant fact that, twice at least, the Liberals of Quebec seriously proposed the abolition of tithes.

It is also said that French Roman Catholics pay these tithes and taxes willingly and without complaint. If so, the admonitions of Bishops to delinquents in pastoral letters should be unnecessary. The coercive law, too, is a dead letter and should be abolished, and the Church should rely upon the voluntary offerings of the people. To such no one can object.

and for special masses for the dead, proceeds of lotteries, of services rendered by Nuns as managers of convents, asylums and hospitals, and as manufacturers and vendors of trinkets and charms, bequests, rents, and interest from invested capital.

It may be safely said that no one can state accurately the aggregate revenue from all these sources, for, while the Church denounces secret societies, she practices the utmost secrecy in conducting her own business. Unlike civil governments, banking houses, manufacturing companies and Protestant denominations, she publishes no statement of revenue and expenditure.

The chief facts regarding tithes may be stated in few words. They were instituted in Quebec in 1663, and enforced since 1667, a period of more than two centuries. They were not from the first, and are not now, levied as formerly in France, or in accordance with the requirements of the canon law, which demanded a tenth of all the products of the soil, but were fixed at one twenty-sixth. This continued to be the law for a time, but was complained of as oppressive, and consequently the tithe, or "dime," was more carefully defined, and finally restricted, by a decree of the Council of State, July 12th, 1707, to one twenty-sixth of certain grains to be harvested, threshed, winnowed, and delivered at the priest's parsonage. It is unnecessary here to specify the kinds of grain referred to, but it may be mentioned as an item of curious information, and as illustrative of the watchfulness of the priesthood regarding revenue, that until about twenty-five years ago pease, which for more than a century were little cultivated by the French people, were counted vegetables, and exempt from tithes. By and by, however, it was found profitable to grow pease on a large scale, specially on impoverished clayish soils, and the clergy discovering that this was being done, succeeded in having pease removed from the category of vegetables and placed in the list of cereals which are subject to tithes.

One of the latest estimates of the entire revenues and wealth of the Church in the Province of Quebec is by the Rev. A. B. Cruchet, Montreal, in an article published on the 15th September, 1888, in the *Revue de Théologie Pratique*, of Paris. He claims that his figures are from authentic sources. They are as follows:—

"The number of farms under cultivation in the Province is estimated at 200,000. Many of these produce barely enough to give bread to the numerous families who cultivate them. We may form an opinion by the following statement:

"(1.) The Province of Quebec produces a total of 31,280,000 bushels (*minotes*), valued at \$18,200,000, yielding a 'dime,' or tithe, of \$700,000.

"(2.) Taxes on families who do not possess land, amounting to not less than \$300,000.

"(3.) Fees for baptisms, marriages, funerals and masses, payments for pew-rents and objects of piety, yielding not less than \$2,000,000.

"(4.) Voluntary gifts received from house to house, legacies, and revenue derived from property of unknown extent, held in *mort main*, all put together, probably exceeding \$3,000,000.

"(5.) Taxes for construction and maintenance of Churches, Presbyteries, and Fabrique Schools, amounting to at least \$2,000,000.

"The Romish Church, therefore, receives on an average annually, from 200,000 Catholic families in Quebec, the enormous sum of \$8,000,000 for the exclusive ends of their worship, that is to say, for the maintenance of 900 parishes (cures) at \$8,000 each. This seems incredible. The figures, however, are far from giving a complete idea of the revenues of the Church in our happy province."

Mr. Cruchet then gives the following inventory of the Church's property :—

"In 1759 she received 2,117,000 acres of land, which valuable possession has since been greatly added to by property gained through diplomacy and continual begging, and by the natural increase in the value of certain kinds of real estate.

"She owns 900 churches, valued at \$37,000,000 ; 900 parsonages along with the palaces of the Cardinal, the Archbishops and Bishops, valued at \$9,000,000 ; twelve seminaries worth \$600,000 ; 17 classical colleges, \$850,000 ; 259 boarding schools and academies, \$6,000,000 ; 800 convents, \$4,000,000 ; 68 hospitals and asylums, \$4,000,000 ; total, \$61,210,000.

"As to lands, shops, houses, and invested capital, it is impossible to reach absolute certainty. We know that some ecclesiastical orders are enormously rich. Catholics themselves declare that the Sulpicians, for example, are richer than the Bank of Montreal, the most powerful institution of the kind in America." *

Such is Mr. Cruchet's general estimate. It is manifestly exclusive of several large items and understates others. Indeed, since he published his article he has been distinctly informed by a distinguished ecclesiastic, that the Church is far richer than she is made to appear by his figures. I have no doubt of it. She owns a great part of towns and villages which are not mentioned. Joliette, for example, is valued at one million dollars, the half of which belongs to the Church, and is exempt from municipal taxation, as is the case with all ecclesiastical property. Besides, Mr. Cruchet has not been able to report the vast endowments which must exist in order to carry on the array of schools, colleges, convents, hospitals and asylums which he enumerates. He surely underestimates the value of the grounds and buildings of hospitals and asylums. About two years ago Sister Ste. Thérèse, Mother Superior of Longue Pointe Asylum,

* "According to Bouchette, in his first edition of the 'Description of Lower Canada,' the following Seigniories belonged to the St. Sulpician Seminary, Montreal : The Island of Montreal, 32 by 10½ miles square ; the Seigniory of St. Sulpicius, 6 by 18 miles ; and the Seigniory of the Lake of Two Mountains. The endowments of this Seminary are very extensive and valuable. On the testimony of ecclesiastics connected with it, the annual revenue of its funds is \$128,000. If this income is equal to six per cent. on the capital, their funds amount to \$2,300,000 ; but considering the low rents received on their concessions, it is presumed that the revenue does not exceed two per cent on the capital. Admitting this to be the rate, then the funds of the institution are \$6,900,000."—*Rankin's Jesuits' Estates*, pp. 114-115.

stated to a representative of the press, that the Nuns built that institution with their own funds at a cost of one million dollars, which is one fourth of the entire amount set down by Mr. Cruchet as the value of sixty-eight hospitals and asylums. Then there are the profits realized by such institutions. The Longue Pointe Asylum holds a contract from the Quebec Government under which it receives about \$90,000, per annum, for the treatment of patients, which we may be certain is not a losing business. And who can ascertain what is gained by convents, where the daughters of wealthy easy-going Protestants are found in hundreds, many of whom become Roman Catholics, and many more extremely tolerant of all manner of superstitions.

In connection with church revenues, it should also be remembered that some of the methods followed in securing them are thoroughly corrupting to the hearts and consciences of the people. It is well-known that according to the casuistry and ethics of Rome, what is wholly immoral in ordinary business may be piously employed in behalf of religion.—The end justifies the means.—Hence a wheel-of-fortune was used for monetary purposes not very long ago within the walls of the unfinished St. Peter's, Montreal. And we have had in our city, several years ago, under the highest ecclesiastical sanction and patronage, the Grand Lottery of the Sacred Heart, in connection with which tickets were offered for sale, it is said, to the value of millions of dollars, and prizes amounting to over half a million. And on St. James street may be seen any day the sign-board of the National Lottery. Nor is the evil confined to this Province. On the 10th instant, one of our daily papers made the following editorial announcement:—

"Like many other Roman Catholic Dioceses, that of London, Ontario, has resolved itself into a gambling agency. We have received a package of tickets of a lottery scheme entitled, 'Grand Charity Bazaar,' carried on under the patronage and approval of Bishop Walsh, who appears as the giver of the principal prize."—*Daily Witness*.

This traffic is utterly indefensible. Alas that some Protestants, as well as Papists, countenance it, and are gradually falling more and more into similar discreditable methods of church finance. The world is teaching the Church a lesson in this respect. Even the secular authorities of civilized nations have, with singular unanimity, pronounced unlawful the gambling by lotteries now homologated as part of the dominant religious system of this Province. The fact that such methods are resorted to by the Church cannot but exert a most injurious

influence upon public morality, and in this we are all deeply concerned.

III. *The poverty and stagnation produced by the exactions and the teachings of the church demand the attention of all true patriots.*

It is obvious that no people, however industrious and frugal, can prosper under such grinding exactions as we have just indicated. Nor can it be denied that the Church has, a hundred times over, denounced modern science, freedom and progress in her councils, and by bulls and encyclicals. Equally true it is that she has been successful in breathing the spirit of stagnation into many of her votaries in Quebec. Hence some of its parishes are now very much as they were a century ago. The world moves but they stand still, except in so far as young people find their way into our cities and into the United States. It may be regarded almost as a rule, without exception, that where the Church thrives and has things her own way, independent thought and bold business enterprise gradually disappear. Instances of this sort will occur to many of you without our stating them. You know where real estate has fallen in value and commercial enterprise has well nigh died out, and that too under naturally favorable circumstances. The docile subjects of the Church are not the prominent capitalists and leading projectors of great railway lines and ocean steamship companies. The reason of this is obvious. Not that they are wasteful, indolent and incapable, but that their energies are paralyzed and their resources gradually absorbed by the Church. This is not a question of race but of religion. * History repeats itself. The Province of Quebec is fast approaching, if it has not already reached, so far as its French population is concerned, the condition of Scotland immediately before the Reformation, when, according to the historian, James Mackenzie, "The wealth and power of the clergy were enormous. Fully one half of all the property in the nation belonged to them. Every few miles, all the country over, there stood in some fair fertile spot a great establishment of some of the numerous orders of monks living in idleness on the fat of the land. There were 240 such places in all, and the whole population of the Kingdom was under a million," pp. 276, 277.

* In Montreal Romanists are about four times as numerous as Protestants, but, according to official figures, Protestants own fully half the entire wealth of the city, so far as lay proprietors are concerned. On them, therefore, the burden of taxation falls heavily in proportion to the small share they have in the management of civic affairs.

It is true that the Roman Catholic population of this Province is somewhat larger than that of Scotland at the time referred to, but we have, according to Mr. Cruchet's figures, a far greater array of ecclesiastical machinery. Just think of it. The country is crowded with such, and there seems to be no abatement of its increase. Nine hundred churches, 12 seminaries, 17 colleges, 259 boarding-schools and academies, 800 convents and 68 hospitals and asylums! And if half of all the property of the Province is not yet absorbed by the Church, that is due to the presence of so many enterprising well-to-do Protestants, and to the earnest efforts made to check her aggressions, restrain her greed and secure the freedom of the people.

IV. *The position of the Romish Church in relation to Education.*

She is opposed to a national system of education, and consequently has separate schools where she is in the minority, as in Ontario and other provinces. In Quebec, where she is dominant, there are schools managed by Commissioners, some of them laymen, but these are not regarded with favour. Complete ecclesiastical control alone gives full satisfaction, and hence the Council of Education is composed of a decided majority of bishops, and each bishop is virtually superintendent in his own diocese, so that the education of the bulk of the French people is wholly in the hands of the Church.

Protestants in the Province of Quebec are made to suffer wrong in the matter of education in several respects :

First, they are subject to the dictation of the majority as to the amount of taxes to be levied for school purposes. The result is that the income supplied is quite inadequate. This is the case to-day in Montreal and elsewhere. While our schools are excellent as far as they go, they are insufficient for the wants of our Protestant population, and we are held back by the educational views of those who dictate what we should do.

Second, the school taxes of joint-stock companies, such as banks, railways, etc., are divided according to population, and thus Protestants in many districts lose large amounts of their own assessments. In the City of Montreal, for example, Roman Catholics are four times as numerous as Protestants, and hence for every dollar Protestants get from this source Roman Catholics receive four, while it is well-known that probably more than three-fourths of the stocks of the greater number of such institutions are owned by Protestants. It is estimated that between ten and twelve thousand dollars of the taxes of Protestants are thus annually handed over to Roman Catholics in the City of Montreal alone. There is no insuperable obstacle in the way of

putting this matter right except the power of the Romish Church and the supineness of Protestants, who should press it upon the attention of the local government, and, failing justice being done, exercise their right, under the British North America Act, to appeal to Ottawa. The School Law of Ontario makes provision for the taxes of joint-stock companies being equitably applied according to the religious faith of the owners, and why should we not have a similar law in this Province.

Third, the Government of Quebec has invested the Council of the Bar and the Medical Council of this Province with powers to enact by-laws which prove injurious to the interests of higher education as conducted by Protestants, and which have practically the effect of compelling, especially students in law, and to some extent students in medicine, to adopt in part the course of study prescribed by the Church. A decided majority of these Councils are French and Roman Catholic, and they may be wholly such. The Council of the Bar dictates to the Universities the *curriculum* in that profession, the number of lectures to be delivered to students, and the relative value to be attached to their answers in different subjects. Hence a man having taken the degree of B.A. in any of our Universities is not thereby qualified to begin professional studies in law or medicine. He must, in addition, pass an entrance examination, including branches to which special importance is attached in Romish institutions.

Fourth, the recent action of the Provincial Government in relation to the Jesuits gives cause for grave alarm. The Society of Jesus was suppressed in Canada in 1774 by a Royal Decree of the Imperial Parliament, and their property was confiscated, provision being made for the comfortable maintenance of those of them who remained in the country.* The last of their number, Jean Joseph Cazot, died in 1800, when the Crown became sole and absolute owner of all their estates, which were formally taken possession of under a Royal writ, sent by George III. to the Sheriff of the District of Quebec. This writ, which was duly executed, declares explicitly that the estates were the property of the Crown of Britain from the Conquest of Canada in 1760, and that the title to them was confirmed to the King by the Treaty of Peace in 1763. It is plain, therefore, that the Jesuits have no right or title to any part of these estates.

* The date of the suppression has been questioned, and 1791 has been given as correct, this being mentioned in the Chisholm Papers in the Dominion Parliamentary Library. The vital thing is the fact of the suppression, and this is acknowledged, and the date given as 1773, by the Archbishop of Quebec.—(See Statutes of Quebec, 1888, p. 44.)

Accordingly, in 1831, the Hoiné Government placed the property under Colonial control, to be held for educational purposes. Since then dignitaries of the Church of Rome have made many unsuccessful attempts to gain possession of it. In 1887 the Jesuits obtained from the Legislature of Quebec powers of incorporation, and in 1888 the same Government passed an "Act (cap. 13, Statutes of Quebec) to put an end to the uneasiness which exists in this Province in connection with the question of the Jesuits' Estates."

We judge that the "uneasiness" is only increased by the method adopted to put an end to it. According to the Act:

Sect. 2.—"The Lieutenant-Governor-in-Council is authorised to pay, out of any public money at his disposal, the sum of four hundred thousand dollars, in the manner and under the conditions mentioned in the documents above cited, and to make any deed that he may deem necessary for the full and entire execution of such agreement."

Sect. 3.—"The Lieutenant-Governor-in-Council is authorized to transfer to the Society of Jesus, a society incorporated under act of this Province, 50 Victoria, chapter 28, all the rights of this Province in and to Laprarie Common."

Sect. 4.—"On such settlement being effected, the Lieutenant Governor-in-Council may pay a sum of sixty thousand dollars to the Protestant Committee of the Council of Public Instruction, to be invested by said committee."

The interest from said investment shall be annually apportioned by the Protestant Committee, with the approval of the Lieutenant Governor-in-Council, among the Protestant institutions of superior education, in addition to and in the same manner as any sums now granted by law for the purpose of Protestant superior education in this Province."

The documents cited in the Act, and which form part of it, are voluminous and consist of correspondence between the Government and Father Turgeon, Procurator of the Jesuits, at Montreal, Cardinal Taschereau, the Pope, etc., etc.

The Hon. Honoré Mercier, in a letter dated May 1st, 1888, tells Father Turgeon that "in consenting to treat with you respecting this property, the Government does not recognize any civil obligation, but merely a moral obligation in this respect." The nature and grounds of the "moral obligation," however, are nowhere stated. In the same letter it is said "that the amount of the compensation fixed shall remain in the possession of the Government of the Province as a special deposit, until the Pope has ratified the said settlement and made known his wishes respect-

ing the distribution of such amount in this country." This was agreed to, because in a letter sent from Rome by Cardinal Simconi, dated 24th. of March, 1888, these words occur: "The Pope allows the Government to retain the proceeds of the sale of the Jesuit estates as a special deposit to be disposed of hereafter with the sanction of the Holy See." In a letter dated May 14th, 1888, Hon. Mr. Mercier asks Father Turgeon to "be very reasonable and moderate, in view of the financial and other difficulties of the Province." The Father, in reply, asserts that the estates are worth at least \$2,000,000, and puts in what he considers a very reasonable and moderate claim, at \$990,000; but finally accepts \$400,000, with the additional gift of the Laprairie Common to commemorate the settlement of this "delicate question."

This whole transaction was taken into consideration by a recent meeting of the Presbytery of Montreal, when the following resolutions were unanimously adopted:—

"Whereas, by recent legislation of the Province of Quebec, a large sum of money was voted out of the Jesuits' estates, which upwards of a century ago became public property, and has been since looked to as available for educating the people of the Province, irrespective of race or religious belief,—\$400,000 to the Society of Jesus, and \$60,000 to the Protestant Committee of the Council of Public Instruction:

"The Presbytery of Montreal avails itself of this opportunity of expressing strong disapproval of the same, and of declining, so far as it has a right to voice public opinion, to be a party to it;

"The Presbytery further expresses astonishment that the Provincial Legislature, not content with granting powers of incorporation to the Jesuits, should have gone out of its way to foster in a mixed community a society which has proved itself the enemy of civil and religious liberty all the world over, and which, even the governments of Roman Catholic states have found it necessary to expel;

"The Presbytery also protests earnestly against the action of the Government of Quebec in violating the principle of religious equality which was established in Canada many years ago, by bestowing public money upon a society of a distinctly religious character like that of the Jesuits;

"Therefore, the Presbytery resolved to memorialize the Governor-General-in-Council to take the foregoing preamble and resolutions into consideration, and to adopt such measures as will protect the rights of the people of this Province in the premises."

Let us hope that justice will speedily be done in the case. If the Jesuits have a legal and moral right to their forfeited estates they should receive them in full, and not a sum of \$400,000, probably not one-fourth of their whole value.*

And if, they have such a right, Protestants should not receive one cent of these estates. It is simply an act of injustice to give them \$60,000 of what, in this case, belongs to others, and an act capable, under the circumstances, of being regarded as designed to silence them. Besides, why should the Jesuits be singled out to receive public money in this fashion, that they may have advantage over other communities in the Church of Rome? It is a wrong to the Roman Catholics of the Province against which they should protest. It may be said that the act does not put the Jesuits in possession of \$400,000, but leaves that sum at the disposal of the Pope; yet, seeing they have been instrumental in securing the promise of this amount from the public chest, it is most probable that he will give them the lion's share, should the provisions of the act be carried into effect.

Finally, if asked what we are to expect in future from the present attitude and position of Romanism in this country, I cannot better express my view than in the words of my last Report to the General Assembly of the Presbyterian Church in Canada, which report was cordially adopted by the Assembly. I said:—"It is believed that there are at present two hundred Jesuits in this Province, and that they are likely to be joined by a large number of the order from all parts of the world. It is ascertained from undoubted sources of information, that their general policy is to be more aggressive than heretofore."—This has since become a matter of history.—"The Ultramontane spirit is to be thoroughly infused into every channel of ecclesiastical and political activity. Educational and religious appliances of all sorts are to be diligently employed to increase the influence of the Virgin Mary and of the Society of Jesus. Wealthy easy-going Protestants, engaged in commercial pursuits and in-

* "The whole amount of the Jesuits' lands is 616,500 acres: 48,000 in the district of Montreal, 439,000 in the district of Three Rivers, and 129,500 in the district of Quebec. The value of these estates is not known. The writer was informed in October, 1849, by Mr. Fortier, the commissioner of the Jesuits' estates, that their value had never been estimated. Notwithstanding the opinion of the commissioner, the writer, in view of the extent, variety and quality of this property, as its value is disclosed by Parliamentary papers, presumes to express the opinion that it may amount to \$2,000,000, or \$3,000,000, or more." The same writer gives a detailed list of all the items of said estates as contained in the writ of George III., addressed to the sheriff of the district of Quebec, March 8th, 1800.

See *Jesuits' Estates in Canada, Public Property*, by Rev. A. Rankin, A. M. (Montreal, 1850.) pp. 19-27.

volved in political movements, are to be conciliated and flattered. They are to be persuaded—which is often an easy task—that the nursing services, educational skill and public charities of Nuns, Friars and Jesuits far surpass anything they possess within the pale of their own denominations, and, therefore, deserve generous support at their hands. They are to be induced to have influential and astute Roman Catholic laymen and ecclesiastics take part in the management of institutions founded and supported by Protestant money. Their daughters are to be persuaded to avail themselves of the facilities for superior culture in music, painting and modern languages offered in spacious and attractive convents. They are to be assured that their religion will not be interfered with, while, of course, they are required to conform to the rules of these institutions and thus learn to admire the devotion and zeal with which they are conducted.

Poor and refractory Protestants, who are in the habit of speaking about the Bible and disseminating it, especially in country districts, are to be quietly driven out. They are to be proscribed in every convenient way. They are to receive no appointments to municipal and other offices, their educational and social privileges are to be limited as far as possible, and their farms, when offered for sale, are to be purchased by Church funds, and taken possession of by the faithful. The race feeling—so easily excited—is to be carefully cultivated so as to stimulate activity in all these directions; and the movement is to be pushed, especially in Eastern and Northern Ontario. Already some two or three French Members sit in the Parliament of that Province, and the expectation is that, at next election, four more may be added, and then they may so manage the balance of power as to demand the use of their language on the floor of the House in Toronto, and the printing of papers in French and English. If this is not gained in the near future it is at least never to be lost sight of. The ignorance of Protestants as to the true nature of Jesuitism, their readiness to call for the fullest measure of toleration, the laxness with which many of them adhere to the principles of their own historic past, the ease with which they divide into contending factions, the potent aid usually rendered to the cause of Romanism by certain sections of the Protestant press, and especially the eagerness with which political leaders seek to secure the Popish vote—all these are counted on as important factors in carrying out this programme.—Meanwhile what are we to do?

To break up these intrigues and the present stagnation and oppression the voice of the people themselves must be raised,

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and in order to this they must be enlightened by schools conducted in a liberal Christian spirit, and by the distribution of the Word of God among them. It is not enough for us to know that they are in large numbers discontented, craving for better education than they now enjoy, and that thousands, perhaps hundreds of thousands of them, nominally in the bosom of the Church, have no confidence in her dogmas. Our duty is to do all in our power to bring them out into the full light of the Gospel, that they may enjoy the civil and religious liberty which is our common heritage under the British flag."

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ROMANISM IN RELATION TO EDUCATION.

REV. JAS. M. KING, D.D.

PAPER READ AT THE EVANGELICAL ALLIANCE CONFERENCE,
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ROMANISM IN RELATION TO EDUCATION.

REV. JAS. M. KING, D.D.,
NEW YORK.

Against the Holy Catholic Church in its educational work we have nothing to say, but against the Roman Catholic Church, under Jesuit control in these directions, we have the continuous indictment of history. The Holy Catholic Church in her teachings, has converted barbarians into Christians; has liberated bondmen; has subjugated tyrants; has built noble temples of worship; has nurtured learning; has built hospitals; has inspired men and women to lives of devotion and suffering for man's help and for God's glory. The Roman Catholic Church in her teachings has employed all these virtues of the Holy Catholic Church for base ends. It has sought to educate the world back to pagan rites and worship. It falsifies history to promote its own wicked ends. It teaches intolerance. It educates its adherents to disloyalty to governments and rulers not subject to a Jesuit-controlled Pope. Its relation to education has put a premium on lying concerning the facts and teachings of history and Scripture. Liguori says: "The Scriptures and books of controversies may not be permitted in the vernacular language; as also they cannot be read without permission."

Education ought to give a man a ready spiritual apprehension of noble ideas, a generous loyalty to truth, a vital sympathy with the needs of mankind. Jesuitism warps all of these essentials to a genuine education.

Every man holds all his powers in trust, and the office of education is to train the intelligence and quicken the conscience, that the will may be rightly directed in man's life-work. Jesuitism makes a captive of the will, and by it brings the other powers into unquestioning and unenlightened obedience. Right education makes men aspire to ideas and convictions, and gives breadth of view, mental scope, force of will and distinctness of purpose. Jesuitism forges the chains of unchanging custom, and bolts the doors against the visits of new ideas.

ESSENTIAL RELATIONSHIP OF JESUITISM TO EDUCATION AND GOVERNMENT.

Lafayette, himself a Romanist, but not a bigot, whose sword helped to carve out the liberties of the United States, said;—"If the liberties of the American people are ever destroyed they will fall by the hands of the (Jesuit) Roman clergy." And often remarked, "If anything disturbs your liberties, look for the invisible hand of the Jesuit."

Control of the education of the teachers of the people has been the policy of the Jesuits at different periods for centuries. They have sought to overcome by logic the spirit of free thought. Luther, born in 1483, a monk who left the cloister to lead the world to liberty; and Loyola, born in 1491, a man of fortune and military renown, who left the world for the cloister, to devise plans to make men bondsmen, were the leaders of two rival systems of education that have been contending ever since for the supremacy in every country under the sun. That of Loyola has always been antagonistic to the established schools, colleges and universities in every country where it has gained a foothold; and always antagonistic to the established government, unless the government became subject to the Papal power. The one system of education has represented liberty, the other authority. One, the right of progress, the other legitimacy: one, privilege, the other prerogative.

Only ten years after the establishment of their order the Jesuits asked permission of Henry II. to establish schools in France. The king asked the advice of the University authorities, the crown lawyers, and the Bishop of Paris, and they all

condemned the order as possessed of dangerous power. The faculty of the University used the following language:—"This new society appropriates particularly to itself the unusual title of the name of Jesus; it receives with great laxity and without any discrimination all kinds of persons, however criminal, lawless, and infamous they may be; it withdraws from obedience and submission due to ordinaries; it unjustly deprives both temporal and spiritual lords of their rights; it brings disturbance into every form of government. The faculty of teaching youth should neither be granted nor continued, but to those who seem inclined to maintain peace in the schools and tranquility in the world."

Liberty and nobility of national character in the Old World have always asserted themselves when Jesuitism has been expelled from the seats of learning, and liberty and nobility of national character have always taken their flight when Jesuitism has been enthroned in the schools.

The members of this politico-religious order have controlled substantially the world by intrigue. They have preserved their identity while governments have fallen. The order has been dissolved by Popes again and again, and then restored to power. They have been banished from every European nation as foes of civil government. The present Pope Leo XIII. has again restored them to power. The church authorities have always feared them, and while they have hated them have eaten the fruits of their unscrupulousness. They alter their methods to suit the changing times. Science was once their weapon; they now appeal to ignorance. Court intrigue was formerly their arena; they now mix in political party machinery. The means are changed, but the aim is the same, viz., to stop the progress of civilization and enslave mankind under the yoke of the Pope; and the Syllabus and the dogma of infallibility are among their latest achievements.

In their ends, aims, methods and results, their system,—so the members of this order stoutly claim,—has not been modified in any essential particular. The end they propose in their collegiate instruction is the education of a ruling class, not of the common people. They would remove out of the way, or supplant any common school system, and restrict, if possible, higher education to the control of the church. And this for two reasons: that their order might gain the mighty power of a secret and exclusive band in creating for themselves an overshadowing educational system; that through this means they may form a public opinion which shall enable them first to control government

patronage, and thus to gain control over their own as well as other churches. To those ends every feature of their school and college systems is made to tend. Speaking as a citizen of the United States, I say Ultramontaniam means Jesuitism, and it can never be American. It owes and teaches allegiance to a foreign potentate and power. The revised Statutes of the United States declare :—"The alien seeking citizenship must make oath to *renounce for ever all allegiance and fidelity to any foreign prince, potentate, State, or sovereignty*, in particular that to which he has been subject."

The United States' Constitution assumes that no foreign potentate whatever shall be permitted to dictate to us in matters of politics, of society, of legislation, of jurisprudence, of education, or of government in any of its forms.

But the Pope says in a recent encyclical :—"The Romish Church has a right to exercise its authority without any limits set to it by the civil power." . . . "The Pope and the priests ought to have dominion over the temporal affairs." . . . "The Romish Church and her ecclesiastics have a right to immunity from civil law." . . . "In case of conflict between the ecclesiastical and civil powers the ecclesiastical powers ought to prevail."

Gladstone's comment on the encyclical is :—"Rome requires a convert who joins her to forfeit his moral and mental freedom, and to place his loyalty and civil duty at the mercy of another."

Cardinal McClosky, of New York, said :—"Nationalities must be subordinate to religion, and we must learn that we are Catholics first and citizens next. The Catholics of the United States are as strongly devoted to the maintenance of the *temporal powers* of the Holy Father as Catholics in any part of the world, and if it should be necessary to prove it by acts, they are ready to do so."

Thus it is patent that there are irreconcilable differences between Jesuit principles and the principles of free government. Free government is self-government. Individuals so bound that they are incapable of self-government, cannot be loyal citizens of a republic, or of any constitutional government.

THE CHARACTER AND RESULTS OF SOME JESUIT TEACHINGS.

What are some of the dangerous elements which enter into the instruction of Ultramontane schools? I quote from a text-book, issued by the "Catholic Publication Society" in New York, Baltimore, and Cincinnati, pp. 97-104 :—

"Q. Have Protestants any faith in Christ?

"A. They never had.

"Q. Why not?

"A. Because there never lived such a Christ as they imagine and believe in.

"Q. In what kind of a Christ do they believe?

"A. In such a one of whom they can make a liar with impunity, whose doctrine they can interpret as they please, and who does not care what a man believes provided he be an honest man before the public.

"Q. Will such a faith in such a Christ save Protestants?

"A. No sensible man will assent to such an absurdity.

"Q. What will Christ say to them on the Day of Judgment?

"A. I know you not, because you never knew me.

"Q. Are Protestants willing to confess their sins to a Catholic bishop or priest, who alone has power from Christ to forgive sins? 'Whose sins you shall forgive they are forgiven them.'

"A. No; for they generally have an utter aversion to confession, and therefore their sins will not be forgiven them throughout all eternity.

"Q. What follows from this?

"A. That they die in their sins, and are damned."

What relationship can persons thus instructed sustain to their Protestant countrymen? What do you think now of the right of the people, who give character to American civilization, to demand that text-books and teachers of such schools, if either chartered or aided by Government, should be subject to Government inspection? Is the proposed University at Washington to receive a charter from the United States Government to disseminate such doctrine as this? Oh for a baptism of national self-respect!

But what are the results of these and kindred teachings? The Jesuit morality taught in the Parochial Schools by Roman Catholic text-books leaves no further explanation necessary of the following statistics gathered from the census. It seems that there are furnished to every 10,000 inhabitants in the United States:—

	Illiterates.	Paupers.	Criminals.
By Public Schools of State of Massachusetts..	71	69	11
By Public Schools of 21 States	350	170	75
By Roman Catholic Schools	1,400	410	160

In the state of New York the Roman Catholic parochial school system turns out three and a half times as many paupers as the public school system. A word from Macaulay upon the effect produced by Ultramontane education may here prove instructive. "Under its power," he says: "the loveliest and most fertile provinces of Europe have been sunk in poverty, political servitude, and intellectual torpor."

The *Catholic Review* (of April, 1871) thus explains the reasons why it does not provide even the simplest elements of education: "We do not indeed prize as highly as some of our countrymen appear to do, the ability to read, write and cipher. Some men are born to be leaders, and the rest are born to be led. The best

ordered and administered state is that in which the few are well educated and lead, and the many are trained to obedience."

The third Plenary Council of Baltimore, 1884, declared :—"Parochial schools must be founded in every parish, where it is possible to do so. No one must attend these public schools in which the faith of children is endangered or compromised by sectarian teaching or practices. The common schools may be frequented, whenever there is good reason to do so, of which reason the bishop is the proper judge." . . . Archbishop Corrigan, in announcing this edict of the Council, said : "The Plenary Council has laid down that wherever there is a Catholic Church and resident pastor, there also, within two years from the promulgation of the council, except only in cases of extreme difficulties, of which the bishop shall be the judge, a Catholic school shall be erected and a board of visitors appointed, who will make a tour of inspection once or twice a year, and submit to the bishop an official report." And the *Catholic Review* said : "There is no longer a school question for Catholics : it is closed. The door of discussion is closed, locked and bolted, and barred by the Plenary Council." And now an advance is made all along the line for a division of the public school funds to support parochial schools.

Jesuitism has never favored the education of the masses. In its relation to them it has carried out the spirit of its proverb : "Ignorance is the mother of devotion." Compelled in Protestant countries in self-defence to open schools of its own, its real attitude towards the education of the masses is ascertained from its course in the countries where its sway is undisputed, and where it has forged the chains of ignorance upon the people. In Italy 73 per cent. of the population are illiterate ; in Spain 80 per cent. ; and in Mexico 93 per cent.

Dr. Brownson, the most learned pervert Romanism has secured in this country, says of the character of the education given by his own ecclesiastical organization : "We educate not for the present or the future but for a past which can never be restored, an order of things which the world has left behind, for it could be reproduced, if at all, only by a second childhood ; and it has no root in the life of the nation, and as an inferior civilization it has done much to corrupt and lower our civilization and morals." The foreignism which Roman Catholics bring with them and perpetuate in their foreign colony is uncatholic and antagonistic to the American idea, and has done more injury to the American idea of civilization than the Catholicity they also bring with them has done good." The text that inspired these comments must

have been found in the following utterance of Pius IX.: "The absurd and erroneous doctrines or ravings in defence of liberty of conscience are a most pestilential error, a pest of all others, most to be dreaded in a state."

TEACHINGS FROM STANDARD JESUIT AUTHORITIES.

For centuries the relation of Romanism to education has been controlled by the Jesuits, and when they have been expelled from states, and ostensibly suppressed by Popes, they have been restored to power before the systems of instruction they had instituted had been changed or reformed. This changeless system of education is their boast. Let us see what it is. Meantime, let us remember that Leo XIII. has restored the Jesuits to power, and therefore there can be no debate as to the relation of things. *Romanism at the present moment of human history means Jesuitism.*

Now the Jesuits themselves admit that they are to be judged by the writings of their principal authors. Gretser says: "It is not from vague and obscure descriptions that an opinion of the doctrine of the Jesuits can be found, *but from their books*, which, by the blessing of God, are already very numerous. . . . It is from the books of our theologians that the reader will easily judge whether our doctrine is comparable to the doctrine of Jesus Christ." No book written by a Jesuit can be published until it has been approved by the General. And for all the works published by its members the order is responsible.

Listen to the following accurate quotations from Jesuit books. The sources of these quotations are filed, and ready to come forth in case any man venture to challenge their accuracy, and with them will come forth troops of others fit to become their companions. The limits of this paper prohibit the extended references which have been compiled.

Here are some of the teachings on *Murder*:

"Christian and Catholic sons may accuse their fathers of the crime of heresy, if they wish to turn them from the faith, although they may know that their parents will be burned by fire, and put to death for it, as Jolet teaches. They may also justly kill them, observing the moderation of a just self-defence, if they forcibly compel their children to abandon the faith." "A calumniator should first be warned that he desist from his slander; and if he will not he should be killed, not openly, on account of the slander, but secretly."

"It is lawful for a son to rejoice at the murder of his parent, committed by himself in a state of drunkenness, on account of the great riches acquired thence by inheritance." . . . "The general, and the other fifty heads of houses and rectors to be appointed by him for the occasion, can grant a dispensation to members of our order, in all cases without exception under the seal of confession only, but the dispensation in the case of murder does not include ministering at the altar." "In the case of irregularity, arising from bigamy and from murder, it is reserved to the general alone."

"Sotus, Suarez, Durandus, and others affirm, with great probability, that the Pope has power in any particular case, not so much to dispense as to declare the Divine law not to be obligatory in that particular case; for it seems necessary that such power should exist in the Pope for the common good of the church, on account of the various circumstances which may arise."

Here are some of the teachings on *Theft*:

"It is not a mortal sin to take secretly from him who would give if it were asked, although he may be unwilling that it should be taken secretly, and it is not necessary to restore." . . . "It is not theft to take a small thing secretly from a husband or a father, but if it be considerable it must be restored." . . . "Servants are excused both from sin and restitution if they only take for equitable compensation." . . . "The Salamancan Jesuits say that the servants may act upon their own private judgment in compensating their own work." . . . "He by no means sins against justice who compensates himself rather than have recourse to legal procedure, whenever this may be attended with difficulties, or the danger of scandal, or extraordinary cost, because their recourse to legal procedure is impossible."

Here are some of the teachings on *Equivocation*:

"It is not intrinsically wrong to use equivocation even in making oath, whence it is not always perjury." . . . "It is the common opinion, even amongst the more rigid doctors, that it is lawful for us for a just cause, and speaking generally, to use mental restriction when not purely mental, and equivocal words even in swearing, for then we do not deceive our neighbour, but we permit him to deceive himself." . . . "A confessor can affirm, even on oath, that he does not know of a sin heard in confession, understanding that he heard it as a minister of Christ and not as a man." . . . "A poor man absconding with goods for his own support can answer the judge that he has nothing." . . . "If sacramentally an adulteress has confessed her adultery she can deny adultery to her husband, and say I am innocent of this crime, because by confession it was taken away."

Here are some of the teachings on *Oaths*:

"To say 'I swear that it is so' is not truly an oath, because in that case the Divine testimony is neither explicitly or implicitly called upon." "An oath without the intention of binding oneself is not a promise, but a mere purpose; therefore, the promise being evanescent, the oath is also such, and is considered as made without the intention of swearing, which certainly, as we have seen, is null and void; but if no oath exists there is no obligation of fulfilling that oath." . . . "He who has sworn to a judge that he would speak what he knew, is not bound to reveal concealed things. However, let oaths be ever so valid, they can be released by the church." . . . "The binding force of an oath has to be interpreted according to the tacit conditions either included or implied therein."

Here are some of the teachings on *Rulers and their Subjects*:

"The spiritual power may change kingdoms, and take from one to transfer them to another, as a spiritual prince, if it should be necessary for the salvation of souls." . . . "The right of deposing kings is inherent in the supreme sovereignty which the Popes, as viceregents of Christ, exercise over all Christian nations." Cardinal Manning describes the Pope as saying: "In Christ's right I am sovereign. I acknowledge no civil superior, and I claim more than this, I claim to be the supreme judge on earth, and director of the consciences of men, of the peasant that tills the field and the prince that sits on the throne; of the household that lives in the shade of privacy and the legislature that makes laws for kingdoms, and am the last supreme judge on earth of what is right and wrong."

Here are some of the teachings on *Payment of Taxes*:

"Speaking generally of taxes, Lugo is of opinion that people should be exhorted to pay them, but that after the act they should not be compelled to make restitution of a duty they may have withheld fraudulently, if they have any probable ground for

persuading themselves that in so great a number of taxes they may have paid something not justly, or that they have contributed adequately to the public wants." . . . "Those who import prohibited goods in small quantities, and for their own benefit, especially if poor, are certainly not liable to blame; the others (the rich and systematic smugglers), however, are in danger of sinning against their duty towards themselves, by running a risk of very severe penalties."

Here are some of the teachings on *Gifts in Wills* :

"Can Bishops, with just cause, alter pious dispositions?" The answer is that the commonly held opinion is that "bishops, as ordinaries, have this power of altering dispositions in wills, for such altering is a dispensation in the law, prescribing the exact fulfilment of last wills, so that when it is said by the Council of Trent that such dispensations can be made, and it is not expressed by whom, it is understood that it can be done by bishops, as Suarez and Sauchez teach. Though the bishop could not do it of his authority as ordinary, still he can do it as delegate of the Apostolic See, provided there is a just cause for his sentence, and this point is proved by the Council of Trent."

Quotations teaching questionable morality and putting a premium on immorality might be multiplied, but these specimens will suffice. Most of these extracts are taken from the standard works of theology, now used in the College of Maynooth, and other Roman Catholic seminaries under Jesuit control, and from the writings of Liguori, who was formally canonized by the Pope, and in 1870 made a doctor of the church, and of whom Leo XIII. declares 'that though he wrote most copiously, yet it became evident, after a diligent examination of his writings, that they may be all perused by the faithful without any danger of stumbling."

Is this a fitting training for a priesthood, whose influence in educating the masses is all-powerful and all-pervading? Was Lord Palmerston right when he declared that "the teachings of the Order of Jesuits are incompatible with the safety of government and the well-being of society?" William Marshall says to the English people: "Jesuit-bound Popery and Protestantism are once more in your native land, struggling with each other for mastery, if not for existence."

The nobility, the ministry, the seats of learning in England are fast being Romanized. "Numberless are the instances in which a widow has denied herself comforts for many years in order to send her darling son to Oxford or Cambridge, only to find him return dead to her in popery." The Romish population in England in 1845 was one in fifty, now it is one in fourteen. Romanism has in Great Britain about 200 colleges and schools, and mostly under Jesuit control. The annual payments from public funds in support of Romanism in Great Britain and Ireland amount to £716,703, and in Canada the annual value of endowment for this same support is £276,250. In the United States it is impossible to at all accurately determine the

enormous amounts that, through political crookedness, find their way into the treasury of Roman institutions. Through its educational methods Romanism is grappling with the great Republic. It has in the United States 154 hospitals, with 30,000 inmates; 320 asylums, with 40,000 inmates, and hospitals and asylums are converted into schools for propagating the Roman faith; it has 124 Jesuit and other colleges and institutions of high grade, with 19,000 students; it has 577,000 students of all classes under its instruction. It claims as members and adherents 7,000,000 of the population, and it has property valued at \$70,000,000.

ROME TEACHES COMMUNISM

Mr. Guinness forcibly calls attention to the fact, that the claim preferred by the rioters in Trafalgar Square, that the state is bound to supply work for the unemployed, seems to have found an ardent advocate in the person of Cardinal Manning, and has given rise to an animated controversy in the public papers on questions of Social Political Economy. Cardinal Manning bases his argument upon what he terms "the law of natural right" which he alleges has a divine sanction, and in an article in the January number of the *Fortnightly Review* he states:—"The obligation to feed the hungry springs from the natural right of every man to life, and to the food necessary for the sustenance of life. So strong is this natural right that it prevails over all positive laws of property. Necessity has no law, and a starving man has a natural right to his neighbor's bread." Such teaching is rank communism. The Divine law says, "Thou shalt not steal"; but Cardinal Manning asserts that "necessity has no law." A man, by his own folly, by intemperance, by extravagance, by indulgence in vice, or by idleness, may have reduced himself to a state of need, yet "his natural right to life prevails over all positive laws of property," and he has a natural right to steal his neighbor's bread. Cardinal Manning refers us to the writings of Liguori. This so-called Saint is held up by the Cardinal as of the highest authority in the Church of Rome, and says that "his decisions may be safely followed." The references to Liguori's writings show the value that is to be attached to his opinions, which are held up by Cardinal Manning as principles of morality; yet the Cardinal is supported in the approval of these opinions by the most exalted authorities of the Church of Rome. This is what Liguori teaches in reference to stealing. In the original works to which we have referred, we find as follows:—"It is certain that he who is in extreme want may steal the property of another (*posse alienum*

surripere) as much as is sufficient to deliver himself from such a necessity. Thus, commonly the doctors teach with Thomas (St. Thomas Aquinas.) The reason of the doctor is, because in such a case all things are common ; for the law of nations by which a division of goods was made, cannot derogate from the natural law, which pleads for any one the right of providing for himself when he suffers under great necessity. The same thing also is said when a necessity is next to extreme, or equivalent to it." (vol. iii. p. 237, n 519, lib. iv.) Liguori then proceeds to examine the circumstances that contribute such a case of grave necessity, which would authorize a man to steal. Amongst which he enumerates the danger of death or of the punishment of the galleys, or a perpetual imprisonment, or severe disease, or infancy ; and he teaches that if a man is so ashamed of begging that he would prefer death itself, he may provide for himself out of another man's property. Such teaching would doubtless obtain approval with many of the Socialist fraternity who advocate the rights of man, and affirm that "the acquisition of property is robbery." The principle of community of property, moreover, has been recently affirmed by the Roman Catholic Bishop Nulty in Ireland. In the *Times*, Dec. 28th, 1881, attention was directed to a document, which at that time "was being distributed by the Roman Catholic priests in Ireland," which ran as follows :—"Land, the common property of all. The land of every country is the common property of the people of the country ; because its real owner—the Creator who made it—has transferred it as a voluntary gift to them. *Terram autem dedit filiis hominum.* (The earth He hath given to the children of men.) Now, as every individual, in every country, is a creature and a child of God, and as all His creatures are equal in His sight, any settlement of the land of this or any other country that would exclude the humblest man in this or that country from his share of the common inheritance, would not only be an injustice and a wrong to that man, but would, moreover, be an impious resistance to the benevolent intentions of his Creator."

THE EVIDENCE OF LORD MACAULAY

as to the blighting effect of the teaching of the Church of Rome is instructive. He writes :—"During the last three centuries to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in

poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever knowing what Italy and Scotland naturally are, and what four hundred years ago they actually were, shall now compare the country around Rome with the country around Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation—the elevation of Holland, in spite of many natural disadvantages, to a position such as no Commonwealth so small has ever reached—teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent around them is in a ferment with Protestant activity and enterprise."

For further confirmation of the degrading influence of Roman Catholic teaching on intelligence and morality, we bespeak your study of a work entitled, "Protestantism and Catholicism in their bearing upon the Liberty and Prosperity of Nations, by Emile de Laveleye, with an introductory letter by the Right Honorable W. E. Gladstone, M.P." "This work," as Mr. Gladstone observes, "has initiated the discussion of a question which heretofore can hardly be said to have been presented to the public mind, and which it seems high time to examine. That question is, whether experience has now supplied data sufficient for a trustworthy comparison of results, in the several spheres of political liberty, social advancement, mental intelligence, and general morality, between the Church of Rome, on the one hand, and the religious communities cast off by or separated from her on the other."

ROME'S POWER OVER THE PRESS IN ENGLAND AND IN THE UNITED STATES.

The Romish journals also justly boast of the educational influence they have obtained in the control of the public press. The *Weekly Register*, London, 19th of June, 1869, stated:—

"There is not in London a single newspaper of which some of the leading reporters, and one or more of the chief persons on its staff are not (Roman) Catholics." The *Catholic Times* again, May the 28th, 1880, stated:—"The number of Catholic pressmen in London is now very large—not that their influence can make itself pronouncedly felt under Protestant editorial supervision. Anti-Papal *Punch* has its F. C. Burnand, who was at one time on the point of entering a religious community; and even the *Standard*, which was established with the special intention of attacking the Catholic religion, includes Catholics on its staff. On the *Times*, *Morning Post*, the *Daily News*, and the *Daily Chronicle*, Catholic pens are at work; also on the *Saturday Review*, the *Spectator*, and lighter weeklies such as the *World*. The monthly magazines have many contributors of the same creed—in evidence of which we may mention that a glance over the forthcoming June number of *Tinsley* shows us no fewer than four articles written by Catholics. Of course these contributions are for the most part colorless in religion; but in the very fact that they are neutral, and not biased against Truth, there is much cause for congratulation, especially when we remember the sort of writing that passed muster thirty or forty years ago."

We can name instances in which this influence has been ostensibly exercised to the prejudice of Protestantism, and we advisedly ask: "Are these statements of the Roman Catholic journals merely so many instances of 'exaggeration' and samples of the braggadocio to which the *Times* refers?"

No notice has been taken by the *Times* and the other journals of the erection of an image of the Virgin and Child at the northern entrance to Westminster Abbey. The restoration of such material objects of Romish worship is significant when considered in connection with the pilgrimage made to the shrine of the Confessor. Canon Duckworth writes to the *Times*, October 23rd, that "the memorialists who made the protest are wide indeed of the mark if they have persuaded themselves that the Dean and Chapter of Westminster are aiding and abetting a Romeward movement, and that the erection of a statue of the Virgin and Child in the restored north porch is an indication of such sympathy. One would think that the image of the crowned infant, Christ, in the arms of the uncrowned human mother ought to satisfy the most sensitive Protestantism."

In the United States the majority of the secular papers of extended circulation either have not, or will not discuss or give

news concerning the aggressions of Romanism upon our civil and religious liberties, thus giving strong color to the claim of Jesuitism that it holds a free press in subjection.

SOME FACTS OF INTEREST FOR CANADIANS.

The "Monthly letter of the *Protestant Alliance*," (England) for October, 1888, contains the following matters of interest for Canadians:—"In the colonies we find that the Jesuits are continuously gaining ground. In Canada, by the terms of the capitulation at the conquest, the property of the Jesuits was confiscated, and the members of the order were excluded from all right to the possession of estates. Now, the Jesuits have not only obtained a footing in Canada, but have so far regained their influence in that country, that, by means of the Roman Catholic vote, they have even procured the passing of legislation in their favor. The *Philadelphia Protestant Standard*, July, 1888, says:—"The pestiferous Jesuits have succeeded at last in extorting \$400,000 from the Province of Quebec as compensation for what they claim to have been 'confiscation' of certain estates in 1800 by the British crown. It is a dangerous precedent and a very bad deal all around. The Jesuits have no legal or moral right to that money. They were not legally in existence in 1800, for Pope Clement XIV. had, in 1773, suppressed the infamous order, and it was not till 1814 that another infallible (?) Pope restored the Society to its former state. In addition to the \$400,000 paid from the public chest, the Jesuits receive from Mr. Mercier, the Quebec premier, a transfer of the Laprairie common which belonged to their order last century."

On this point the Huntingdon, P.Q., *Gleaner* of July 12th says: "The Jesuits Estates Bill has passed the Legislature, and unless Sir John Macdonald can be induced to secure it being vetoed it will become law. The real significance of the measure does not seem to be recognized by the public. The worst aspect of it is not the taking of public money for sectarian purposes, and particularly to endow a secret society so detested as the Jesuits, but the setting at naught of British authority, by denying the validity of the Queen's title to Canada, as derived from the Conquest. To illustrate this, take the case of the restoration of the particular estates that belonged to the Jesuits. If there is a part of the Province that was more peculiarly the British Sovereign's than another it is that flat expanse at the foot of the Lachine Rapids, where her troops lodged and paraded for scores of years. Yet it is to this block of land, over which the veterans

of the Peninsula and of Waterloo daily marched, over which the will of the Queen's commandant was absolute, and her standard saluted the rising and setting sun at bugle-call, that our Legislature has decided the British Sovereign had no right, and ordered to be restored to the Jesuits. The restoration of Laprairie Common to the Jesuits is a declaration by the Quebec Legislature that the British occupation of Canada was a usurpation, and that the Sovereign never had a true title to it.

"The Jesuit Bill is not only a misapplication of public money, a squandering of the resources of the Province, an endowment of a religious denomination at the expense of those who are not its adherents; it is a disloyal act, a treasonable defiance of the rights and prerogatives of the British Crown. This Jesuit Bill is an attack on the settlement effected by the Conquest, and renders dubious every concession of real estate in Québec under the Royal manual, for it declares there is a title that prevails above that of the Crown patent."

The influence of the Jesuits in Canada has extended even to the Press. The *Toronto Mail*, July 23rd, 1888, writes: "The newspapers have been prohibited from dealing with the Jesuit Endowment Bill. Since *L'Aurore* wrote, directing attention to the ecclesiastical discipline exercised over the Press, another typical case in point is furnished by *La Vérité*, the well-known Ultramontane journal, in its issue of the 21st. *La Vérité* has just entered upon the eighth year of its publication, and the Editor announces to his readers that 'we once more renew our absolute adhesion to the teachings and directions of the Sovereign Pontiff, and reiterate the declaration we have so often made, to wit, that we have always been, that we still are, and, God helping us, that we always will be, ready to disavow and correct the slightest error, the least deviation that competent authority may point out to us in our writings.' In plain English *La Vérité* unqualifiedly accepts the clerical censorship."

In their determination to obtain eventually the absolute control of education the Jesuits in Canada have gained a further point of vantage.

The *Toronto Mail*, July 30th, 1888, writes:—"The long struggle in Quebec between the Jesuits and Laval University, for the control of higher education, is about to be decided in favor of the Jesuits. The Superior of the Order has gone to Rome to arrange for the establishment of a Jesuit University at Montreal, in opposition to the succursale, or branch of Laval, opened there in 1878. The Rector of Laval has gone to Rome, and Mr. Mercier likewise intends to appear there, to be in at the

death of the old Gallican movement. The Jesuits maintain that Laval is a Gallican institution, and that it has failed to meet the demand for University training. . . . *La Minerve*, in its issue of the 27th inst., shows on behalf of Laval that Rome has always opposed the formation of a Jesuit University, and implies that it is therefore bound to continue its opposition. But the Jesuits are now fully equipped for the work they desired to undertake, and the conditions having thus been changed, Rome can safely aver that a new era has arisen. The decoration of Mr. Mercier with the Grand Cross of St. Gregory is accepted by most intelligent observers of the struggle as a broad hint that Pope Leo intends to decide in favour of the Society," . . . "The transfer of higher education in Quebec from the hands of Laval to the hands of the Jesuits is a matter of no little importance to us all, for it signifies that Ultramontanism, with the peculiar doctrines included in it, has trampled over the more liberal form of Roman Catholicism." . . . "The Jesuit University is to inculcate 'the well-understood principles of the Jesuit Society,' and also 'to exert a beneficial influence on primary education,' which means, we suppose, that the teaching in the public schools of the Province is to be made, if possible, more obscurantist. Further, the University is to 'cultivate and cherish the national spirit' of Lower Canada: that is to say, it intends to make Lower Canada more French as well as more Papal."

The endowment of this society, with the circumstances attending the process, brings out with painful clearness the fact, apparent enough in other directions, that instead of coming together the two races of which this country is composed are rapidly drifting apart. . . . "Every French Canadian contends indeed that English Canadians have nothing whatever to do with the matter—that we are a separate and distinct people who have no right to meddle in their affairs. And the two political parties in the English Provinces tacitly admit this to be the case. Both Sir John Macdonald and Sir Richard Cartwright must at least suspect the Jesuit domination is a serious thing for Quebec; yet each resolutely shuts his eyes, as though the future well-being of the French half of the population were something that lay entirely beyond his concern." The efforts of the Jesuits in Canada appear to have a striking similarity to the action of the Romish Church in Ireland, and it would appear that the object sought by the Jesuits is to effect a dismemberment of the Empire, in order to break up and destroy the power of Great Britain as a Protestant State.

VICTOR HUGO AND GUIZOT.

We may well repeat here the protest of Victor Hugo :—A few years ago the Roman clergy determined to secure control of the national schools, and called upon the French Assembly to pass an act making them the only legitimate instructors of the young. This attempt to bring public instruction under the supervision of Rome drew from Victor Hugo the following protest : " Ah ! we know you ; we know the clerical party. It is an old party. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress ; but it is written on the back of the leaf. That it is which persecuted Harvey for having proved the circulation of the blood. In the name of Jesus it shut up Galileo ; in the name of St. Paul it imprisoned Christopher Columbus. To discover a law of the heavens was impiety ; to find a world was heresy. This it is which anathematized Pascal in the name of religion, and Montaigne in the name of morality. For a long time already you have tried to put the gag upon the human intellect. You wish to be the masters of education, and there is not a poet, not an author, not a philosopher, not a thinker that you will accept. All that has been written, found, dreamed, deduced, inspired, invented by genius, the treasures of civilization, the venerable inheritance of generations, the common patrimony of humanity and of knowledge, you reject. There is a book which is from one end to the other an emanation from above, a book which is for the whole world, a book which contains all human wisdom, illuminated by divine wisdom, a book which the veneration of the people calls the Bible. Well, your censure has reached even that book. How astonishing to see the finger of Rome placed upon the book of God ! And you claim the liberty of teaching. Stop ! Be sincere ! Let us understand. The liberty you claim is the liberty of not teaching. You wish us to give you the people to instruct. Very well. Let us see your pupils. What have you done for Italy ? What have you done for Spain ? What have you done for centuries ? You have kept your hands upon the schools of these two great nations, illustrious among the illustrious. What have you done for them ? I am going to tell you. Italy is, of all the states of Europe, that where the smallest number of natives know how to read. Spain, magnificently endowed Spain, which received from the Romans her first civilization, from the Arabs the second—what have you done for Spain ? Taken everything from her and left her the Inquisition. This is what you have done for these two

great nations. And now what do you wish to do for France? Stop! You have just come from Rome. I congratulate you. You have had fine success there. You have come from gagging the Roman people. Now you wish to gag the French people. I understand you. The attempt is still more fine, but take care! It is dangerous! France is a lion and is alive!"

Guizot writes:—"As to the Jesuit system, it can never harmonize with any system; while it, moreover, is antagonistic to all other ecclesiastical efforts at general education. The only successful system that can be obtained is that of the United States, where the Church and State unite with and co-operate in public and higher education, into which the Jesuit system cannot enter as a part."

SPEAKING AS A CITIZEN OF THE UNITED STATES.

As a citizen of the United States you will permit me to speak as follows, while I suspect you will find some of the facts applicable to your Dominion. But, says the ignorant commentator, or the cloistered scholar, or the compromising citizen, you are an alarmist. Rome loses great numbers of adherents through the power of our free schools and free institutions, and by the detaching power of our independent national spirit. These matters will adjust themselves. But the most of the detached become dangerous citizens, because the rebound from intellectual bondage carries them beyond rational liberty into license and excess. The multiplication of subjects for Jesuitical domination confronts us with a great peril. In 1806 the Roman Catholic population was 100,000, in 1888 over 7,000,000. In 1800 there was one Romanist to every 53 of the whole population; in 1888 one to seven. It is the relative gains that are instructive. During thirty years preceding 1880 the entire population increased 116 per cent., the communicants of evangelical churches 185 per cent., the Roman Catholic population 294 per cent. James Parton estimates that in 1900 one-third of the entire population will be Roman Catholic.

With persistent and peculiar skill the Jesuits attempt to enlist American assistance in undermining the common school system, as the most powerful bulwark of American institutions. And this fact ought to command the gravest attention of our thoughtful citizens, and mark it as a national question of vital importance, that can no longer be ignored nor trifled with in our State or National elections. Bills are repeatedly presented in our State Legislatures to assist in subjecting children to Jesuit guardian-

ship, and for appropriations to Jesuit protectories, where they are trained not as American citizens, but as subjects of a foreign potentate. Their last nefarious scheme is to smother the Blair Education Bill in the National House of Representatives, by securing a dominating force of Romanists on the Committee to which it is referred.

No danger to the coming citizenship and to the Republic under such educational influences! when loyalty to Republican institutions is the only security for the perpetuation of liberty, and when we are boldly confronted by a power that has for centuries proved to be a politico-ecclesiastical conspiracy against the liberties of mankind?

No danger to multitudes of American youth! when these changeless Jesuits control the Pope, and teach that he is infallible, and that he has the absolute right to demand the obedience of all citizens and civil powers?

No danger! when the Archbishop of Toronto notifies Lord Randolph Churchill that he and his brethren hold the *balance of power* in Canada, and through it have controlled the elections there, and asserts that by a similar use of the *balance of power* Presidential elections will be decided in this Republic.

No danger! when in national elections the States are so evenly balanced that a command from the Roman Pope, or Roman American Cardinal Prince, can order Roman legions, the subjects of a foreign ruler, in sufficient numbers to march to the polls and determine one way or the other the most momentous issue?

No danger! when an honestly and truthfully spoken alliteration, in which the word Romanism appears in its legitimate place in a clerical Presbyterian sandwich, can determine who shall be the President of the great Republic? *

No danger! when in many of the States and Municipalities this foreign political power has such domination, that for the support of its schools and other institutions where youth are trained, its sleepless and greedy managers thrust their arms elbow deep into the public treasuries?

No danger! when "political damnation" is openly threatened by this power against citizens who dare oppose its un-American demands and aggressions?

No danger! when Jesuit teachers say "a slave state in the church," in ears that are not permitted to hear the American doctrine of "a free church in a free state?"

* Reference to the famous Rum, Romanism and Rebellion alliteration, uttered near the close of the Presidential contest of 1884.

No danger! when the secular press seems to be largely under Jesuitical censorship, and is, because of political considerations, afraid to warn the people of perils from a power that has enslaved the intellect and conscience of man in every land?

No danger! when American citizens are summoned to Rome to answer for the crime of loyalty to American institutions?

No danger! when far-reaching plans are being devised, and large amounts of money raised, to people the Southern States by importing ignorant and superstitious subjects of Rome and placing them under disloyal Jesuit instruction; thus adding difficulties to the solution of the problem as to how a liberated, and yet only nominally enfranchised race can be made intelligent factors in a republican form of government, and as to how a multitude of white people, debauched by contact with human slavery, can be converted into loyal and self-respecting citizens?

No danger! when the Papal dictator of over 7,000,000 of our population declares that "all Catholic teachers should do all in their power to cause the constitutions of states and legislation to be modelled on the principles of Romanism. And that all Catholic writers and journalists should never for an instant lose sight of this prescription?"

No danger! when Salisbury helplessly makes overtures to Leo XIII. for assistance to rule Ireland by foreign Roman dictation?

No danger! when the mighty Bismarck at one time banishes the Jesuits from the territory and from the seats of learning of the German Empire, and at another time humbly and penitently goes to Canossa for help?

No danger! when petty Bismarcks by the thousand in this republic, are ready to barter away the fundamental principles of republican liberties for any office from alderman to president?

No danger! when already throughout the land millions of dollars are annually paid from public funds for sectarian purposes and sectarian teaching, furnishing the beginnings of a courtship designed to end in the marriage of the church and state, and the church in question teaching disloyalty to the state it would wed?

One of the best equipped statesmen in our modern national history, the majestic Garfield, said in his letter of acceptance of the presidential nomination:—"Next in importance to freedom and justice is popular education, without which neither freedom nor justice can be permanently maintained. It would be unjust to our people, and dangerous to our institutions to apply any portion of the revenue of the nation or of the states to the support of sectarian schools. The separation of the church and the state in everything relating to taxation should be absolute."

In view of the *dangerous elements* of Jesuit instruction in national education are we not ready for the following platform for this continent :—Christian morality in the instruction of the youth, as a preparation for responsible and loyal citizenship, and as the historic and actual basis of our national institutions ; no sectarian perversion of the fund designed for the common education of our citizenship ; no foreign dictation to the voters of the nations ; no church and state in our legislation : but un-sectarian schools for the future citizens, and an inquiry into the sort of education given in all institutions having legal sanction or receiving public money, and the outlawing of all nurseries of intolerance and disloyalty as measures of self-preservation of national life.